Christian Register.

DEVOTED TO UNTARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?'——LUKE xii. 57.

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RELIGIOUS MISCELLANY.

"A DIALOGUE, *occasioned by a Pamphlet entitled* A CONVERSATION ON AN IMPORTANT SUBJECT." This is a comely pamphlet of some forty pages bearing the *imprimatur* of Augusta, Georgia. It is not often that we are favored from that quarter with any contributions to sound theology. And on that account, as well as for the good sense and excellent spirit with which this little work is written, we have read it with great satisfaction. It is principally, a plain, popular statement of some of the common arguments against Trinitarian views, in answer to a pamphlet in which Unitarians had been attacked. The following passage is a reply to the assertion, that the orthodox system presents motives most favorable to the conversion of the world. "Where are your missionaries, says one of the speakers in the dialogue, "where are the converts Unitarianism has made to the Christian faith?" The Unitarian answers:

The motive you mention contrasts singularly with the title, by which it and your other distinguishing tenets are called, "doctrines of grace." Is it a doctrine of grace, that the millions of Africa and Asia will be punished everlastingly, because they do not believe in a Saviour who has never been preached to them? But this you will say is no answer. It appears to me that what Unitarianism seems to lose in the principle of fear, it gains in that of love. You look at the soul of man in its state of debasement, which you call natural to it, and you strive to raise it. We look at it in the state to which it may at last arrive, or rather that in which it may be made constantly to advance, we recognize the image of our Maker in it, and aim to develope that image. We look forward on what may be gained,—you backward on what must be avoided. We see God inviting us, you hear him threatening. We have not as yet gone to foreign lands, for we have but for a few years been firmly fixed within our own, but if you wish to see the proofs of Unitarian zeal for Christ, I could shew them you, were we a thousand miles further north, in men, who bearing in meekness unequalled learning and talents, give themselves up to their own spiritual improvement and that of others. One I could shew you, who is probably doing more, by his unaided pen, to form to a just and holy standard the character of this great nation, than has been done in such a cause by any one man, since the age of Luther. Another I could point to you penetrating into the abodes of the lowest wretchedness and vice, shedding there the sunshine of divine light, and bestowing with the bread of charity, never more needed than in large cities, the bread of God's holy word.

You ask, where are the converts which Unitarianism has made to the Christian faith? I answer, among those whom Calvinism has driven from it. To how many might I refer you, whose minds, plunged in worse than doubt, because they thought that the Bible taught a system contrary to reason, have hailed Unitarianism as a light from heaven. One such I will speake of: It is but a few months since he went down to the grave, rejoicing in that Saviour whom he had once rejected. The doctrines of Calvinism drove him to abandon Christianity, and I have heard him speak, in words which seemed all too weak to express his thoughts, of the anguish of his doubts, and the light which burst on his soul when he first heard of the Unitarian system. He re-examined the evidences of Christianity; he investigated, with the earnest force of the most impartial mind I ever knew, whether Christ had taught the doctrines which Calvinism ascribes to him. The result was that he embraced Unitarian Christianity, and relinquished the studies which then engaged him; for, to use his own account, there was upon him an impulse which he could have not resisted, urging him to preach to others those truths which had filled his own soul with peace and joy. He entered on the study of divinity, and amidst poverty, sickness, neglect of friends, he never murmured; he never looked to the distinction his talents might gain; his wish was but to lead souls to Christ, indifferent whether his lot were cast in poverty or riches. His trials ripened him for heaven, but the consummation came not till he had exerted, within the limited sphere of a poor student, an influence which, from the minds of those who knew him, will, I trust, never pass away. Nor was he a solitary instance of the effects of Unitarianism. My friend, I have seen different sects, and there are many in each, whom I love and honor; but never saw I the spirit of true gospel humility and love, controlling passions naturally strong, and residing in beautiful union with enlarged views and high talents, in more bright perfection than I have among Unitarians. Do not say it is indecorous to speak thus of those, of whose body I am a member. It might be so, were not defence rendered necessary by attack. In speaking as I have done, "I speak that I do know, and testify to that I have seen."

UNITARIANISM OF THE THREE FIRST CENTURIES.

It is gratifying to us, as it must be to all who desire the progress of truth, to find that in different parts of the land, there is a considerable number of free, independent, and serious inquiries on religious subjects, and that so many of them are both able and willing to give the results of their investigations to the public through the press. We have had the satisfaction of reading defences of Unitarian Christianity from such places as Augusta Geo. Charleston S. C. and Cincinnati, Ohio, that were highly creditable to the writers, and that must have been greatly serviceable to the cause of Gospel truth and charity in the vicinity of their publications. We have now to thank our friend in Meadville, Penn. for a valuable pamphlet, from the pen of a very intelligent and excellent layman of that place, "On the Unitarianism of the first three centuries of the Christian era." Many will doubtless esteem its conclusions the more worthy to be confided in, that it came from such a source, instead of being the production of a clergyman, who might be supposed to investigate subjects of this kind with some professional bias. We give the following extract.

In the first century, we find the Apostle Peter, in his discourse to the Jews, recorded Acts 2—22, telling them "Ye men of Israel, hear "these words: Jesus of Nazareth, *a man* approved of God among you by miracles and wonders, and signs, *which God did by him*, in the midst of you, as ye yourselves also know: him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain, *whom God has raised up*;" And ver. 32, he adds: "This Jesus has God raised up, whereof we all are witnesses; therefore, being *by the right hand of God exalted*, and having received of the Father the promise of the Holy Ghost, he has shed forth this which ye now see and hear;" and v. 36, we read; "Therefore let all the House of Israel know assuredly, that God has *made* that same Jesus, whom ye have crucified, both Lord and Christ." St. Paul writes 1. Cor. 8. 6. "But to us there is but *one* God *the Father*, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." 1. Tim. 2. 5. he says: "For there is one God, and one Mediator between God and men, the man Christ Jesus." And Eph. 4. 5. we read "One Lord, one faith, one baptism, one God and Father of all, *who is above all*, and in you all." Surely the men who speak and write thus, must be Unitarians. No Trinitarian would have expressed himself in this manner. The *genuine* works, of those called apostolical Fathers, belonging to the first century, I believe to be in perfect unison with this. In them the term God is never applied to Christ that I know of. If it is, I will thank my antagonist to point out the place.

In the second century we have first Justin Martyr, A. D. 140, who says, speaking of Christ: "than whom we know no prince more kingly, and more righteous, after the God who generated him;" (1) and again, speaking of the God in Heaven, and the God upon earth (Christ) who conversed with Abraham, he says: "The former is the Lord of that Lord who was upon earth, as *his* Father and *God, the cause of his existence, and of his being powerful, and Lord, and God.*" (2)

We next have Athenagoras A. D. 178, who does not consider Christ as *the one God*, but as one employed by the one God. He says: "our doctrine teaches us, that there is one God, the maker of all things, who made all things by his own Logos." (3) Clemens Alexandrinus, who lived A D. 194, says: "The Mediator performs the will of the Father. The Logos is the Mediator, being common to both, the Seal of God, and the Saviour of men. Of the one he is the *servant*, but our Instructer." (4) And again: "There is one unbegotten Almighty Father and one First begotten, by whom all things were, and without whom nothing was made. For one is truly God, who made the origin of all things, meaning the first begotten Son." (5.)

In the third century, we meet with Origen, perhaps the most learned of all the fathers, who flourished about the year 225. He says: "The Father only is the Good; and the Saviour, as he is the image of the invisible God, so he is the image of his goodness. (6) The Logos did whatever the Father ordered." (7) Again he says: "The Saviour and the Holy Spirit *are more excelled by the Father*, than he, and the Holy Spirit excel other things, &c. and he (the Saviour) though excelling such and such great things, (viz. Thrones, Principalities and Powers) in essence and office, and power and Godhead, *is by no means to be compared with the Father.*" (8) Speaking of the difference between the Greek prepositions DIA and HUPO, the former denoting *instrumentality*, and the latter proper *causality*, he says: "If all things were made (DIA) by the Logos (that is, as the Instrument) they were not made (HUPO) by the Logos, (that is, as the cause) but by one *who is better and greater than the Logos*, and who can that be but the Father." (9)

The next Father I shall produce is Novatian, who flourished about the year 240. He says, "The Father only is the only good God." (10) "The rule of Truth teaches us to believe, after the Father, in the Son of God, Christ Jesus, our Lord God, but the Son of God, of that God who is one, and alone the maker of all things. (11) Though he was in the form of God, *he did not attempt the robbery of being equal with God.* For though he knew that he was God of God the Father, *he never compared himself with God the Father*; remembering that he was of the Father, and that he had what the Father gave him. (12) The Son is less than the Father, because he is sanctified by him. (13) God the Father is the maker and creator of all, who alone has no origin, invisible, immense, immortal, eternal, the one God, to whose greatness, majesty, and power, nothing can be preferred or compared." [14] "If Christ had been uncreated, and likewise unbegotten, there would have been two unbegotten, and therefore two Gods. [15]—The Son does nothing of his own pleasure, nor does he come of himself; but in all things obeys his Father's commands." (16)

The last of the writers of the third century whom I shall cite, is Arnobius, who flourished about the year 290. He says: "The omnipotent and *only* God, sent Christ," (17) and again, "Christ, a God, spake by the order of the principal God." (18)

In the beginning of the fourth century, we meet with Lactantius and Eusebius, who flourished, the first about the year 310, and the latter about the year 320. Lactantius says:

"The Son patiently obeys the will of the Father, and does nothing but what the Father wills or orders." 19. "He approved his fidelity to God; for he taught that there is one God, and that *he only* ought to be worshipped; *nor did he ever say that he was God.* For he would not have preserved his allegiance, if, being sent to take away a multiplicity of Gods, and to preach *one God*, he had brought in another, besides that one. This would not have been to be the herald of one God, or him who sent him, but have been doing his own business, and separating himself from him whom he came to honor. Wherefore, because he was so faithful, because he assumed nothing to himself that he might fulfil the commands of him who sent him, he received the dignity of perpetual Priest, the honor of Supreme King, the power of a Judge, and the title of God." (20) Eusebius says:

"There is one God, and the only begotten comes out of him." (21)—"Christ *being neither the Supreme God, nor an angel, is of a middle nature between them*; and being neither the Supreme God, nor a man, but the mediator, is in the middle between them, the only begotten Son of God." (22)

I have, thus carried the examination, from the first days of Christianity, down to the Council of Nice, in the year 325; the witnesses I have produced are not obscure heretics, but men of high standing in the Church, and emphatically denominated its *Fathers*, many of them the very men cited by my antagonist; and now it appears to me that, if human language has any meaning, I have shewn, that none of these men were Trinitarians, according to the present meaning of that term, but that they all believed our Saviour to be a Being *perfectly distinct from, and subordinate to the Father*, which is exactly the faith held by Unitarians. What establishes this fact still further is, that in the next age, when the church really became Trinitarian, we meet no more with language such as that which I have quoted; a sure sign, that a change of sentiments took place about this time.

(1) Apol. 1, p. 17. (2) Dial. p, 413. (3) Apol. p. 40. (4) Pædag. lib. 3. Cap. 1. 215. (5) Strom. lib. 6, p. 644. (6) Com. vol. 1, 377.
(7) Ad. Celsum. lib. 2, p. 63. (8) Com. vol. 2, p. 218. (9) Com. vol. 2, p. 56. (10) Ch. 4, p. 11. (11) Ch. 9, p. 26. (12) Ch. 22, p. 84. (13) Ch. 27, p. 102. (14) Ch. 31, p. 119. (15) Ch. 31, p. 122. (11) Ch. 31, p. 123. (17) lib. 2, p. 57. (18) lib 2, p. 50. (19) lib. 4, sect. 29, p. 447.
(20) lib. sect. 14, p. 395. (21) De Laudibus const. p. 752. (22) Contra Marcellum, lib. 1, p. 8.

[For the Christian Register.]

MISAPPREHENSIONS OF GOD.

When we consider the causes of misapprehensions of the character of God, we find one of the greatest to arise from natural temper. It is wonderful to observe the influence, which natural disposition has in forming the religious opinions of men. The overbearing and arbitrary will regard religion as tyrannical and severe; to the mind of the gloomy, it will appear clothed with dejection and melancholy; the timid will see in it every thing to awaken their fears; and the gay and light-hearted will overlook the strictness of its requirments, and the solemnity of its final retributions. But on no subject of religion has natural temper so great an influence in forming the opinions of men, as on the subject of the divine character.—Men imagine the Deity to be such an one as themselves. Their dispositions affect their views of what constitutes the perfection of moral character; they think those qualities most important of which themselves are possessed, and hence they are accustomed to take partial views, and to dwell exclusively on some peculiar attribute. We thus see men of stern and forbidding character, dwelling perpetually on the justice of God, considering this as the leading attribute, and so much at variance with mercy, as to exclude all its unpurchased exercise; and the Father of all goodness is thus regarded as a severe, despotic, and unrelenting sovereign. On the other hand, those of a gentler frame and feelings are led to form the most loose and unworthy conceptions of divine goodness; they forget that the goodness of God must be wise, just, consistent with a regard to the laws he has established for his creatures, and may be displayed towards the whole in the punishment of the guilty, as well as in rewarding the sincere.

We see the influence of natural disposition in the views, which different individuals take of those providential dispensations, which illustrate the divine character. In the misfortunes of those around us, some see nothing but the tokens of divine indignation, instead of regarding them as means of trial and discipline; they forget the lesson which our Saviour taught us, that those on whom the tower of Siloam fell were not guilty above all others. There are others, who consider the various blessings which God bestows, as the assured marks of his approbation; and often think themselves favorites of the Deity, without remembering that the goods of this world are not measured out by the deserts of those to whom they are given.

We see the influence of natural disposition too, in the interpretations which are given of the scriptural declarations of the divine character. Many of the representations of God in scripture were adapted to particular circumstances, and are made, some to console the penitent and afflicted, some to awaken trust in the timid and desponding, some to fix the wavering, some to terrify the wicked.—And we find that men, according to their various tempers, seize on particular declarations or classes of texts, excluding the consistent current of scriptural phraseology, and often form from these separate portions most erroneous views of the character of God. Parts of the Old Testament were written peculiarly for the improvement of a rude and uncultivated people; and the representations which they give of the Deity are often made in language adapted to the weakness of unrefined minds, and designed to move peculiarly those fears, by which alone the violent passions of a savage people can effectually be restrained.—Many of these passages therefore, demand a very liberal interpretation, and must be understood with reference to the modes of thinking and feeling which then prevailed. The parental character of the Deity is most often exhibited and urged in the milder system of Christianity; and it is this view which is most adapted to produce the spirit of a reverential and affectionate piety. We must however take the whole representations of God's revelations of himself together. We then find that, if in one place he declares himself "the Lord God gracious and merciful," it is added also "who will by no means clear the guilty;"—if we are taught to bow before him as the awful Being "who inhabiteth eternity, and dwelleth in light inaccessible," we are consoled also by the assurance "that he dwelleth also with him who is of an humble and contrite heart;" if we are told that "he pitieth our infirmity and remembereth whereof we are made," we are also assured that he "will one day judge the world in righteousness and render to every man according to his deeds."

Our own vicious desires and habits are another cause of unworthy conceptions of God's character. The sinner dreads to believe those solemn representations, which the Scriptures make of the holiness and justice of his Creator and Judge; he wishes to believe him less awful in purity, and less mindful of the folly and the guilt of the beings he has made; he closes his mind against conviction, that he may go on in sin without dismay; and what he desires to believe, it is not difficult now, at times, to persuade himself is true.—But what will all avail? These miserable delusions cannot even now, at all times lay to rest the reproaches of conscience, and the forebodings of judgment; and what will they avail, when that judgment is fully come! So far as our own minds are depraved by the love or the practice of sin, we cannot form worthy and consistent conceptions of God.—All our definite ideas of the divine perfections are necessarily made up of the best conceptions of moral excellence we are capable of forming. But how little can a sensual mind comprehend any high degree of purity! how little can a cold and selfish heart realise anything of disinterested and ever active beneficence. It is ever in proportion to the purity and elevation of our own minds, that we can rise to those worthy and consistent apprehensions of God, which form the foundation of all that is holy in religious practice.

While we feel the importance of striving continually to elevate our conceptions of God, let us act upon whatever worthy views we have already attained. Knowledge without practice is useless. We believe God to be ever around us—let us carry the conviction then of his presence into all our actions. We believe his wisdom to be boundless. What a reason then for an humble resignation to all his appointments! His ceaseless goodnes we witness continually around us, and feel it to be exercised towards ourselves. Let us then remember him with affectionate and grateful hearts; for it is only the influential operation of these feelings, which can prepare us when at last we stand before him, to meet him in peace. N. C. S.

[For the Christian Register.]

ANNALS OF MY PARISH.

It is the order of Providence to accomplish important purposes by simple, and oft times apparently inadequate, means. Thus has it been with many incidents in the family, of whom I have formerly given a few sketches. Among these it is my welcome task now to record a most happy change in the views and the character of Mr. R. the head of that family.

He had been from his youth upward, a disciple of the school of Calvin. The influence of his example and teachings had done much to foster those sceptical notions, which so early possessed the mind of his eldest son. It was impossible that the loose and dangerous principles of so fond a child—one who in the prime of life gave promise of such high and engaging qualities, should escape the father's notice. Nor could he fail to regard with the deepest sorrow, an event of so melancholy an aspect. That any individual should "deny the Lord that bought him," and cast from him the hope of Heaven, was ever to his tender spirit a mournful circumstance. But to look upon one of his own offspring and read in that cherished eye the lines of unbelief—to think however that they had been traced by his own hand, as it were,—that at least the perplexities of a parent's creed were the alleged cause of doubt, O how did it embitter his soul. It was therefore a joyous hour, in which he learned that the troubles, fears and doubts of that child had passed away. If, thought he, my son had gone from the world with the feelings he carried from home, "my grey hairs must have been brought down with sorrow to the grave." "Father, I thank thee" said the pious old man as he turned his moistened eye upward, "for this my son was dead, and is alive again; he was lost and is found."

"And yet," he again reflected when the glow of the moment had subsided—"and yet he is not what I could wish." "A Unitarian Christian—I am by no means certain a man can be such. If all I have heard of this new sect be true, I am afraid my son is building on the sand. Why, Mr. J. told me a few days ago, they did not believe in a change of heart, and that they considered Christ nothing but a man! O James, I dare not trust you on such ground. I must make haste to see this son before his decease."

Filled with these thoughts the good man set out on the journey to visit our little village. He arrived in such season as to spend two or three days with the young man while his life and reason remained. The meeting was indeed a most affecting one. It was touching to witness the joy, that re-kindled the almost extinguished spark of vitality as the parent was announced. "I rejoice, father, that you have come," said the wasting consumptive. "I had hoped you might know that God has granted me the joy and peace of believing." In the seeming devotion, trust and serenity that breathed from his lips, the tenderness of the parent was again led to find grounds for a good hope in Christ. The conversation that passed between them was, however free, from all sectarianism. They found sympathy in the topics of a common faith and Christian consolation. "I wish," said the son to that sister who had ministered so kindly to his sufferings and received his unmeasured confidence—"I wish that father would pray with me."

The request was readily observed; and as the fervent petition arose—"prepare for him a mansion in thy kingdom"—not a heart but felt "he is meet for that kingdom." And even the speaker enjoyed at that moment the persuasion that he bore on the arms of his faith the spirit of a true child of God. He was able too, when the angel of the Lord came to convey that spirit to its home, to trust and believe it would rest in the bosom of the Father.

On the day when kindred and friends joined to commit dust unto dust, the sun shone bright, seeming fain to illumine, though he might not calm the troubled waves of their sorrow. And thus it was with him at least who had mourned a lost son. The cup he then tasted, I felt sure, was not all bitterness. There was a composure on his brow which spoke of the hope that had sprung up within.

The situation of the young man's pecuniary affairs was found to have been left so favorably, as to induce the father, in connexion with some other circumstances, to remove and remain in our place. I was pleased with the event, for if my exertions should be blest, I doubted not that in time many interesting changes would be effected in the minds and hearts of these our new neighbors. I had witnessed so many otherwise harmonious and happy families, divided, disturbed and alienated among themselves by the dark spirit of religious controversy—that my heart sickened at the prospects of this little circle, if they must return to that home whose very atmosphere was tainted by an absurd theology.

Mary R. had been admonished already of the dreadful doom that awaited her, should she dare receive the opinions of her brother. She was told that without question her friend had gone to the regions of despair and woe. For a period these conversations were kept secret from the father. But at length observing the increased sadness of his daughter, suspicions were awakened that her mind was agitated by the concerns of religion. This in the issue he found to be true. For ere long he discovered in her an unusual silence and a disposition to shun society. For hours she would sit alone at her window and reply to the inquiries of her friends only by sighs and tears. Then would she be seen winding her path in loneliness through the shades of the forest, or at eve by the still moon moving along a little stream that glided not far from her home. He noticed her frequent absence from the table and that her hands were refusing their accustomed toil. Still there were intervals when reason would gain its proper sway. At one of these seasons, her father ventured to introduce a topic that in all probability would lead to a disclosure of her spiritual condition. His manner was con

cise and their words of course few. "Were you at the inquiry meeting last evening, Mary?" 'No, father, I have not been for several of the last meetings.' "And why? I thought you was quite pleased with them in the spring." 'I were then. Because they told me I should become a Christian if I went constantly.' "And why did you not go on?" 'O father don't ask me about it any more. I am a poor lost sinner. I have committed the unpardonable sin!' And soon she became almost frantic on the subject, declaring her brother was in torments and she was soon to go there too.

What anguish did that parent experience at this confirmation of his fears. He resolved to close his door against those, who he learnt were the agents in his daughter's distress. He was a man usually of great firmness and moderation. But he seemed now deprived almost of all self-possession. When the bitterness of these moments had somewhat abated, he began to distrust doctrines which could produce these deplorable effects. The strivings of parental affection were too powerful for the errors of his creed.

I observed in his case what has often occured to me in my ministrations, that a sound mind, whensoever it begins to act on the great truths of Christianity, will struggle on until it attains a clear and connected system of theology. The bias of education, the remonstrance of friends, fear of innovation and the thousand pleadings of a secular self-interest, I know are mighty. I have seen too on such occasions tokens of a suppressing and silencing of the still, small voice within, which have filled one with amazement. But in no one instance has reason gained its true sway, when the whole fabric of time hallowed prepossessions has not trembled and fallen.

Minds of this description move, however, by a guarded, slow and almost imperceptible progress "It has troubled me from a child," said Mr. R. as I met him one evening, "to reconcile this instantaneous change of the heart with the usual course of divine Providence." Yonder sun gains through the skies by *slow* steps. My fields are whitened for the sickle by degrees. Our bodies, too, come to maturity after a long and a daily growth. How then is the soul ripened for Heaven in a moment?" "Truly, I replied, how can it be? Must we not conclude from all we know of the Almighty, that these very sudden conversions are more likely to be caused by the weakness of man than by the power of God?" As we parted I took from my pocket "Mrs. Barbauld's Discourse on the new birth," and said as I gave it to him, "from the views you express, I believe you will read this with satisfaction." He thanked me, and observed it was a subject on which he had long wished to peruse something. On our next meeting he told me with a soul-speaking smile, "I have read the little work which you lent me, and must say I was pleased with it. I have often thought that this view of regeneration was a rational one. I now see it is a *scriptural* one. This is what I had wished, some scheme of a spiritual and gospel change of heart free from all that is incredible."

Day by day, as I repeated my visits to him, I found him in less favor with his preconceived opinions. The time seemed to have come when the scales should fall from his eyes. The views of his sainted son—the teachings to which for some sabbaths he had listened—teachings which could never thus dethrone, but which ennobled and strengthened human reason, appeared to him the true word of God. He became at length and is now a constant—I fear not too say, a pious—"worshipper of the Father." He often tells me of the sorrows and anxieties his religion once gave him. "I can now say," he adds, "what I never before could, I *enjoy* religion." S.

[For the Christian Register.]

DR. WILLARD'S HYMN BOOK.

Mr. Editor,—In my last communication, I said that Dr. W. has had in view two objects.—The first of these is, the more complete and systematic adaptation to one another of hymns and tunes, words and music. It is in effecting this, that the great peculiarity and originality of his book consists. To this I confine my present remarks.

One of our poets speaks of music being "*wedded* to immortal verse;"—a very beautiful image, to express the congeniality, the oneness of spirit and sentiment, the perfect mutual conformity, which naturally subsists, and should always be found, between these two divine instruments. A fine verse, justly adapted to a fine melody, both breathing the same feeling, both speaking to the same emotion, both touching the same chord of the soul—so that each doubles the power of the other over the heart it addresses—presents a union altogether heavenly, and to which scarcely anything can be found equal in beauty. But truly, so often do we hear instances of ill adaptation, where the verse utters one thing, and the tune another—where the music seems obstinately to resist the impression of the hymn, and contradicts it instead of corresponding with it,—that we might almost believe our modern psalmodists had resolved on effecting a divorce between these "wedded" twain. And truly, if Milton would consistently carry his doctrine of divorce into the subject of the arts, we know no fairer case for the plea of "incongeniality." If when a hymn weeps in sadness and penitence, the tune is resolved to shout as at a festival; if, when the verse expresses an important sentiment, the music insist on shuffling over the emphatic word, and laying all the stress on some ridiculous article or conjunction; if, when the verse makes its pauses according to the *sense*, the tune will resolutely pause at certain *times* so as to turn sense into nonsense;—then, I say, that these contradicting and inharmonious parties are "paired, not matched," and should be divorced; or else that some one should step in, and clear away these uncongenialities, and heal the breach, and restore the harmony of this ancient and heaven born union.

To come down from this flourish,—I have been stating the evil which Dr. W. attempts to remedy. Now what is the remedy?

It consists, I believe, in two things. 1. Changes in our hymns. 2. Changes in our tunes.

1. Changes in the hymns. It is in the structure of our hymns that lies a great source of the inadaptation I speak of. The difficulty is this. A regular stanza consists of a certain number of lines, with accents and pauses at given intervals. And each stanza is sung to the same tune. This tune also has certain accents and pauses at given intervals. Now if these intervals are the same in the tune and in the stanza, there they are adapted to each other; the singer makes his pause and lays his emphatic accent, just where the sense requires it, and where a good reader would do it. Thus, to give an example for the tune of *Blendon*, to which I alluded in my first number.

Raised to new life our hearts would soar,
To thee, O God, in joyful lays;
O may this hour *Waken* each power,
Tuning the voice and soul to praise.

The italics show the *peculiar* accents of the *tune*, to which the verse is written. They are accents which a good reader would observe. But sing this verse to the tune of Old Hundred, or All Saints, or Brentford, and you immediately accent the wrong syllables, and destroy the force of the stanza; try it. Or, again, employ the tune of *Blendon* to the following stanza, and it will be accented as I have here marked it.

Be earth, with all its scenes withdrawn;
Let noise and vani*ty* begone;
In secret si*lence* of the mind,
My heaven, and there my God, I find.

Now who would be endured that should *read* this verse in this execrable style? Yet thus has it often been sung, and similar improprieties are committed every sabbath. So much for one example.

Now it is plain that the accents and pauses of a tune are always the same, whenever it is repeated. Not so with the different stanzas of a hymn. Each stanza may differ from the rest in this respect.—Consequently, if the tune be perfectly adjusted to the first stanza of a given hymn, for that very reason it will not fit the other stanzas, because they vary from the first. They vary, while the tune remains the same. Consequently the sentiment of the second and third is perhaps ruined by the very music, which so well expressed the meaning of the first.

Dr. W.'s chief remedy for this evil consists in *altering the hymns*. The tune cannot, in most cases be changed; the hymn may. The stanzas may be all conformed to the same structure, all be cast in the same mould, all made to have rhythm, emphasis, and pause precisely alike, and therefore all be equally adapted to one and the same tune.—This is a thorough and perfect remedy for the evil, and in the book before me, it is applied to nearly all the hymns introduced. They are altered in various ways, and in some instances to great extent, so as to be completely conformed to this great and fundamental requisition; and no society, in which this book shall be used, will ever have cause to complain that the tunes destroy the meaning and sentiment of the hymns. They will find the singers giving accent and emphasis on the the same syllables and words, to which a good reader would give them, and pausing where the sense demands it. *This can be said of no other collection of hymns in existence.* Every other compels to a violation of the first principles of grammar, rhetoric, taste, common sense, and common feeling, every sabbath;—a violation, borne with, because we have been accustomed to it from childhood, have ceased to attend to it, and where we do perchance notice it, fancy it inevitable. As if it were inevitable that music should injure the devotion which it is designed to assist;—as if we must forever go on wondering why psalmody in so inefficacious a thing in comparison with all other music, and resign ourselves to it as a necessary evil. It is not a necessary evil. The remedy is pointed out and applied in this book. Let us learn it and use it. What it is, we have thus far described only in part. The other particulars I will speak of at another time. Asaph.

[For the Christian Register.]

BOSTON SUNDAY SCHOOL SOCIETY.

The fourth annual public meeting of this society took place on the evening, of Dec. 29 at the church in Federal Street. The house was filled with a large and very attentive audience. After prayer by Rev. Mr. Young, a very interesting Report on the present state of the Sunday Schools in this city was read by Mr. Charles Bowen, stating their condition, &c. The prominent difficulty was represented to be a want of a sufficient number of male teachers. A Report was then read by Dr. Flagg, Cor. Sec'y. of the Society, upon the number, state, and discipline of the various Sunday Schools in neighboring towns. Dr. F. took occasion at the close of his Report to notice and reply to the excuse often made as a reason for declining the business of a Sunday School teacher, that the sabbath time was desired unbroken for the purpose of individual edification. The whole number of Sunday School children was stated to be 7820; the whole number of teachers 1295; and the number of schools 86* and still increasing.

The meeting was then addressed by Mr. F. T. Gray, pointing out an advantage, by which these institutions were multiplied in remote places, by the removing thither of those who had formerly been teachers in our schools. He illustrated his remarks by incidents he had known in journeying through the Western country.

Rev. Mr. Parkman then made some remarks. He thought the Reports afforded matter of congratulation, embracing reports of two schools in different states of the Union. He thought however, that the chief danger to which they were exposed was from their very popularity and success. They had not been perverted to sectarian purposes. He approved the Reports that had been read, which had been free from gratulatory boasting, stating fairly and simply the success obtained and the difficulties encountered. He concluded by commenting upon a reason offered by young men, why they did not take part in the Sunday School teaching, founded on the simplicity of the instruction given.

Rev. Mr. Pierpont next spoke on the want of male teachers. He said he spoke not in reproach, but rather in sorrow. It was an evil that fell back upon themselves. It is better to instruct than to receive instruction; nay, it is the same thing. It is receiving instruction in the only legitimate way—in the exercise of their own faculties. They say, he observed, the improvement is so slow that they are discouraged. All good works go on slowly. Christianity advanced slowly. The apostles themselves were slow in learning the nature and object of their religion. He replied to the objection, that children understood so few things, and with so much difficulty, after explaining and re-explaning, that it was necessary to go so often over the same ground. It is one of the incidents of all teaching. He took occasion to pay a high and just compliment to the female teachers for their faithful and effectual labors. With regard to the young men, he thought if he might mention a temporal inducement, that it was for their advantage to bind to them the hearts of those just coming after them in life. Another advantage to teachers is that they who teach morals will be more guarded in their own; and that young men need all, to preserve them against temptation. He offered a beautiful illustration of this remark. He concluded by suggesting the propriety of teaching other than *strictly* religious lessons.—Natural history, he thought, might be profitably blended in these exercises, in which the wisdom and goodness of God might be brought forcibly before the children, and love to Him, which is the foundation of all other virtues, be thus inspired.

Mr. F. O. Watts complained of a want of sympathy with the teachers. They were not cheered in their duties or tasks, by whichever name it be called, by that sympathy which causes a work to advance with activity and zeal. People are more ready to talk than to act; to admire beautiful results, than to apply themselves to the details by which they are accomplished. He thought it necessary that the teachers should not be merely teachers, but that they should be enlightened.

Mr. Pierpont again rose to state the fact that at the Unitarian Sunday School at Cincinnati, children of Swedenborgians and of Universalists attend; a happy testimony to the fact already stated, that Unitarian were not sectarian schools, but that the children were only taught those great simple moral rules and precepts, in which all denominations agree.

Rev. Mr. Ripley did not find young men deficient, but sees no reason for discouragement if they do not find the sympathy they desire. He thinks pure religion is oftenest corrupted by a pre-occupation of the mind, and the business of instruction is to *unlearn*. Great exertions are being made to repress Christianity in *every* form.—These exertions are not to be met by persecution or menace, but by reason. Hence a strong motive to engage in the teaching of the Sunday Schools, that the seeds of morality and religion may be early sowed.

Prof. Ware, jr. agreed with a preceding speaker that the language of exultation was not proper on these occasions. Nevertheless, this being his first attendance upon this occasion here, his should be only the language of congratulation.—He was pleased to see that there was no attempt at parade and show. In the cathedral of London he had seen 8000 children dressed up and shown off for 6 long hours. They were obliged to hear a long sermon, with all the forms of their church, and to sing two or three of Haydn's hard anthems. He rejoiced that no such thing was attempted here. The world is now awake on the subject of education. *We* begin with spiritual education, fitting children for every situation; for the duties of home, and of the house of God, for the active duties of life, for death, and judgment. To the next generation the beneficial results will be unspeakable.

Rev. Mr. Gannett did not intend to have addressed the meeting, but the example of the gentleman who last spoke—who in a delicate state of health had come in from a neighboring town, braving the danger of illness, from which however the community would suffer yet more than himself—put to shame those who held back. He thought that laymen should come forward on these occasions, and not leave the addresses to be made so generally by clergymen. He feared the remarks of the gentleman who proposed the introduction of natural history among the Sunday School teachings might be taken in too great an extent,—to the exclusion of religious teaching.—The instruction at church is too high and too abstract to be understood by these little children. It flies over their heads, and is caught by their parents and elders. He thinks that enough may be found in the history of Jesus to occupy them day after day and year after year, without walking in too narrow a circle, and returning too often to the same point.

Rev. Mr. Tuckerman then made a few remarks upon the excellent influences of Sunday Schools upon the children of the poorest part of the community—whose mothers have bad husbands who cannot go to church but are left at home alone with their children. The influence of these schools in saving them from crime is great. He exhorted the teachers to seek out such children, and to visit their parents.

The President of the Society Hon. J. Phillips being absent, the Vice President the Rev. Mr. Tuckerman presided. The addresses, of which the above is necessarily a very imperfect sketch, were exceedingly interesting; and at no time since the formation of the Society has there been manifested so great an interest in the occasion. T.

* In 1829 the number of schools was 58, of children 5585, and of teachers 890; showing an increase of 28 schools, of 2235 children, and of 405 teachers in the Reports of these two years. Of libraries there is an increase of 26; last year there having been 41 reported, and this year 67; and of books 6665; last year there having been 11000 reported, and this year 17665.

CHRISTIAN REGISTER.

BOSTON, JANUARY 8, 1831.

NEW-TESTAMENT, TRANSLATED INTO THE NEGRO TONGUE.

It appears from the last Quarterly Review, that the British and Foreign Bible Society have published the New Testament, translated into the Negro English Language, by Missionaries of the United Brethren, for the use of slaves, &c. in the West Indies. From the specimens given of this translation in that journal, we are utterly at a loss to perceive, how the Managers of that society could be prevailed on to sanction such a step.

The following is an extract from the second chapter of John's Gospel in this barbarous version; or, as the language is vulgarly called, "*Talkee—Talkee.*"

"1. Drie deh nabakka dem holi wan bruiloft na Cana na Galilea; en mamma va Jesus ben de dapeh.

2. Ma dem ben kali Jesus nanga hem discipel toe; va kom na da bruiloft.

3. En teh wiem kaba, mama va Jesus takki na hem; dem no habi wieno morro.

4. Jesus takki na hem, mi mamma, hoeworko mi habi nanga joe? Tem va mi no ben kom jette.

5. Hem mammi takki na dem foetoehoi; oene doe sanni a takki gi oene."

"The thorough depravity of this lingo," as remarks the reviewer, "will be rendered apparent by presenting, as well as we can, a reversion of it into English, or rather into English words, preserving its idioms, or talkee-talkeism."

"1. Three day after back, them hold one marriage in Cana in Galileo, and mamma of Jesus been there.

2. But them been call Jesus with him disciple, for come to that marriage.

3. And when wine end, mamma of Jesus talk to him, them no have wine more.

4. Jesus talk to him, me mamma how work me have with you; Time of me no been come yet.

5. Him mamma talk to them footboy, ye do things he talk to ye."

We confess we are shocked and disgusted by a version like this. What more effectual methods could be devised to bring, not missionaries only for their ignorance, but the Scriptures themselves into contempt. And we can easily believe, (with the Editor of the Boston Courier, in remarking upon the subject,) what is asserted by the Quarterly, "that the publication of this New-Testament in such a language has brought upon the Bible Society a greater outcry" than any, that has yet been raised against the many illiterate and improper versions, which that Society has permitted to go forth under its sanction.

Our readers may remember a protest, made not long since by a learned clergyman in the Church of England, whose residence in Calcutta, and acquaintance with the subject qualified him to judge, against a version published in one of the Eastern dialects; and surely it becomes the friends of the Bible of every name, in this country, and in England, to lift up their voice against abuses, from ignorance and misguided zeal, which threaten the disgrace of a cause, in which the whole Christian world is concerned.

Mr. Whitman's letters to Professor Stuart, *on Religious Liberty*. When Professor Stuart's extraordinary pamphlet first came out, we had no idea that any one would think it worth while to answer it. We supposed that such a tissue of groundless assertions, bold charges and palpable contradictions, could produce no effect on any mind whatever, but that of disapprobation of the Professor's manner, and wonder at his undertaking so hopeless a task. In fact, the pamphlet itself contains its own refutation. Any discriminating mind perceives, at once, the fatal fallacy, which runs through it. Dr. Channing had warned the religious public against the spirit and measures of certain influential exclusionists. Their designs and operations were perfectly well known. So much so, as to excite the alarm of candid and moderate men, even among the Orthodox. Now Professor Stuart, gratuitously, applies all the remarks of Dr. Channing to himself and the great body of the Orthodox in N. E., and then solemnly avers in the face of heaven and earth that they are unfounded, and proceeds to declaim against Dr. Channing as guilty of a base slander. He dares him out to personal combat, in a style which suggests to us, 'the confused noise of the warrior and garments rolled in blood.' At the same time, before he finishes his book, Professor Stuart admits the truth of every jot and tittle, which form the substance of Dr. Channing's complaints. He comes over and stands on the same ground with Dr. Channing himself. These are his words. "I am ready to concede, on my part, that I have seen and read things among the Orthodox, the manner of which, in some respects, I have heartily disapproved. I have never thought that to rail at our opponents was either christian or courteous.—I am not blinded to this by party zeal. I have seen some of it, among those, whom I warmly love and greatly respect. But I disapprove it: I even abhor it: and yet I know that I am no proof against temptation, and that I am exposed to all the weaknesses and faults of those around me." Now this is nothing but what Dr. Channing said with more detail, and stronger language. His whole offence has 'this extent, no more.' He thought it his duty to express 'his unfeigned sorrow to an injured public, and to the injured cause of Christ, that 'party zeal' should have so 'blinded' any professed christians and religious leaders, as to permit them to 'rail at their opponents,' and to exhibit those "weaknesses and faults" in their sectarian movements, which presented 'temptation' to wiser and better men than themselves. It was against the very things which Professor Stuart, 'disapproves and abhors' even 'among those whom he warmly loves and greatly respects,' that Dr. Channing uttered his waring voice. Strange indeed it is, that this very Professor should be the man to assail him for so doing.

For the above reason, to say nothing of others, we thought Prof. Stuart's book would pass away without the notice of an answer. Still, we understand, that there are some of our Orthodox brethren, besides the editors of their periodicals, who are disposed to think that Prof. Stuart has made out a pretty strong case against liberal Christians. We have heard of a few individuals, who were even disposed to go all lengths with the Professor, and seemed really to believe that the charge against the Orthodox leaders, of supporting their views by denunciation, exclusion and misrepresentation, has been brought without reason.

Mr. Whitman's book places this matter in its true light. He has proved—what we are most unfeignedly sorry called for proof or was capable of proof—that "the measures attempted and adopted by the leaders of the Orthodox denomination in our country, for the preservation and propagation of their peculiar views of religion, are subversive of free inquiry, religious liberty, and the principles of congregationalism." He substantiates this proposition by a mass of testimony, which is truly appalling. Much as we felt and feared the effects of sectarian exclusiveness, we confess we had not the slightest idea of the dreadful lengths to which it has gone. No one can rise from the perusal of Mr. Whitman's pamphlet, without 'great sorrow and heaviness of heart,' that the holy cause of religion should have been so 'wounded in the house of its friends,' as it has been, by actions and enterprises, of which he draws a faithful and most gloomy and repulsive picture. One consolation remains to us. We cling to the belief, which nothing but the stern authority of facts shall tear from us, that the majority of Orthodox Christians are as much opposed to the system which Mr. W. describes, as we are ourselves. Is it not high time, that they should declare themselves? Has not the hour come, when every foe to religious domination, whatever be his faith, ought to rally under the common standard of religious liberty?

Sermons by the late Rev. Abiel Abbot D. D. of Beverly, Mass.: with a Memoir of his life by S. Everett, Boston. Wait, Greene & Co. 1831. This is a valuable collection of practical sermons, well adapted to the use of families and private christians. Many of the topics, as, for example, "Family Religion," the "Moral Education of Children," "Fruits of true Religion," and the "Dangers of a Death-Bed Repentance" are of the highest importance; and are treated with the writer's characteristic earnestness and affection.

We have read the Memoir by Mr. Everett with great pleasure. And it will prove acceptable, we are persuaded, not only to the personal friends of Dr. Abbot, as a filial tribute to his gifts and virtues, but by others also, as the delineation of a good man, eminent in his profession, exemplary in his devotion to its duties, earnest in the cause of christian charity and peace, and whose life, by that Providence of God, which called him to frequent sicknesses and, thence, absences from his native land, was more diversified than are generally the lives of ministers.

The following remarks in the introduction to this volume will give to the reader a just idea of it's character.

"The practice of Dr. Abbot of improving local occurrences and interesting passing events, as the topics of his discourses, while it has rendered this selection from his manuscripts a task of peculiar delicacy, will give to it an additional interest in the mind of the serious reader.

"He may learn here, how wisely the various providence of God in the appointments of prosperity or of adversity as the lot of individuals, families, or communities, may be marked and improved. For these great purposes, and as containing lessons of practical godliness, we cordially commend this volume to Christians of every name.—They will find here, not words of 'doubtful disputation,' but of vital truth. And we are certain, that it will be the accomplishment of the most earnest wishes of their author, should they prove in any degree instrumental of diffusing among our churches and within our hearts, that spirit of evangelic love and charity, which pervaded *his own*."

The Liberal Preacher, *New Series* Vol. 1. No. 1. January 1831. Vol. 4. *Duty of Improvement.* A New Year's Sermon by Rev. Henry Ware, jun. Cambridge. We observe with pleasure the commencement of a new series of this work. If, as seems to have been freely acknowledged, it has not hitherto answered the full expectations of its editor and its friends, we are yet sure, that it is adapted by its plan to be eminently useful, and we greet it at this beginning of another year with our cordial wishes, and, what is more, with our firm persuasion of it's future improvement.

This series begins under good auspices. It is excellently well printed; in a style much superior to the former, and which, if continued, will make of the numbers, when collected, a fair and beautiful volume. The sermon, which introduces it is by Professor Ware Jun.; and will be remembered with pleasure as a New-Year's discourse by many, who heard it. The subject, which is the great duty of *Improvement*, is altogether appropriate to the season, and we may add, to the commencement of this new series. It is urged by several considerations, of which none is more awakening, than the simple fact, "that if we do not improve, we are certain to grow worse." And it is applied to the consciences of various classes of hearers,—the religious and the worldly, those, who have made progress, and those, who have lived, but to grow worse,—with a solemnity and earnestness, which both the importance of the topic, and the interest of the occasion suggesting it, would inspire.

DEDICATION AT SHERBURNE.

[Communicated.]

The beautiful Church recently erected by the First Congregational Society in Sherburne was dedicated to Almighty God on Wednesday the 29th ult. The services of the occasion were deeply interesting. Introductory Prayer by Mr. Muzzy of Framingham, Reading of the Scriptures by Mr. Kendall of Medfield, Dedicatory Prayer by Mr. Ritchie of Needham, Sermon by Mr. Clarke, pastor of the Society, Concluding Prayer by Mr. Thompson of South-Natick.

Mr. Clarke's text was from Gen. xxviii. 17 "And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven." He ennumerated some of the circumstances which render the house of God an awe-inspiring place.—Though God might be worshipped in all places yet in temples where his name is recorded his glories are more visible—the mind perceives more clearly, because it contemplates more intently the perfections of his nature. The happiness which his *worship* is suited to produce, and the *duty* of a constant attendance upon the instructions of the sanctuary were urged with ability and force.—The whole exercises were listened to by a numerous auditory with marked attention. We congratulate this ancient society on its present cheering prospects. We hope it may long continue to prosper under the sacred principles which it has hitherto successfully asserted—the principles of the Reformation—the *sufficiency of the scriptures* and the *right of private judgment*.

ABOLITION OF SLAVERY IN THE DISTRICT OF COLUMBIA.

We are happy to inform our readers that the petition to Congress from this place, for the abolition of slavery in the District of Columbia, has received a considerable number of signatures, including some of our most enlightened and influential citizens, and that it will be forwarded immediately.

SUMMARY.

LEGISLATURE OF MASSACHUSETTS.

Governor's Message. The Legislature of this commonwealth convened on Wednesday, and received the usual Message from the Governor. His Excellency premises "that this meeting of the government is one of unusual expectation and interest," on account of the important matters assigned for discussion; but considers the present time most favorable for their satisfactory disposition on account of the increase of public prosperity and the apparent harmony of public sentiment. Among the subjects "which have claims to the highest consideration," are mentioned the proposed amendments in the Constitution, which respect the season for the annual organization of the government, and the ratio of representation in the popular branch; the mode to be prescribed for taking the valuation of property, affecting the proportionate contributions to the public taxes and corresponding apportionment of the delegation to the Senate; and the question of renewal of Bank charters and their legal capacities. His Excellency considers that the adoption of the amendments will produce a saving of expense, and create greater certainty and despatch in the business of legislation.—Commissioners have been appointed to inquire into the situation of the banks in the Commonwealth, and distinct commissions, constituted for each of the counties where banks are located. Reports may be expected from each of the Commissioners and also, official returns, under oath, from the Cashier of the respective banks. It is thought that these documents will show that the credit of these institutions is well sustained and that the community are safe in their continuance. His Excellency thinks that banks have been multiplied greatly beyond 'the occasions of the country,' but does not consider the substitution of a State bank with branches, a remedy for the evil.—Since the passage of the law of Congress, making provision for the settlement of the claims of Massachusetts upon the United States, for the services of her militia, and for measures of defence during the late war, amounting accerding to the most rigorous investigation, to $430,000, great efforts have been made to effect a settlement and obtain payment. The measures adopted have not yet been successful The Secretary of War has given assurances "that speedily as possible the claim shall be attended to."—Pursuant to a resolve of the Legislature a site has been obtained for a Lunatic hospital, consisting of twelve acres of land in the town of Worcester, at which place the Institution is located. "The work has been commenced and prosecuted as far as the season and other circumstances would permit."—A map of the state "from actual surveys on trigonometrical principles and astronomical observation, is in a course of execution." Great pains and labor are bestowed upon this work, which will undoubtedly be an acquisition to all classes of citizens. Greater progress has been made in the geological explorations of the State under the direction of a distinguished professor. Three quarters of the State have been explored, and the examination will probably be completed in another season. Specimens of minerals and of valuable varieties of rock are to be preserved in sets, for the government, & for the cabinets of each of the Colleges.—The State Prison is in a highly improved condition, both as it respects its moral purpose and its pecuniary situation." The value of expenditures beyond the earnings of the convicts the last year, is $6892:02; The whole excess into $90:60 was incurred during the first six months of that period." This deficiency is much less than in preceding years.—The accounts of the Treasury department for the present year, show an excess of expenditures over receipts of $40561:11. The debt of the Commonwealth, is now $114,100:00. In consequence of a decision of the Supreme Court, in an action brought by the Treasurer upon an Auctioneer's bond, a revision of the Statute imposing duties upon sales by auction, is recommended to the Legislature. The Governor considers the decision correct, but thinks the Statute liable to evasion. The agency of the land office is commended, and an extension of the authority of the agent proposed.—Sales of land in Maine during the past year amount to $30931: 41 and permits, for cutting timber to $3238:-02.—A farther designation of Townships, out of which assignments may be made to officers and soldiers for revolutionary services is recommended.—The rule of the common law, which requires that the principal felon must be convicted, before a supposed accessory can be put upon trial without his consent, is considered unsound and its abrogation recommended.—The increased business of the Supreme Judical Court, renders it necessary for the prompt and efficient administration of justice, that the criminal jurisdiction, except in capital cases, should be transferred to the Court of Common Pleas.—His Excellency again, earnestly presses upon the attention of the Legislature the importance of an amelioration of the laws which subject the person to imprisonment for debt. Experience, he says, has abundantly proved this method of coercion, utterly unavailing.—The last annual military returns give an aggregate of 49,560 enrolled men. The militia law is thought in many respects practically defective and onerous. Legislative interference, and earnest appeals to Congress are recommended.—The Governor observes that Congress alone have the power to afford an effectual remedy for the evils that grow out of the present law for organizing the militia.

Proceedings of the Legislature. On Wednesday, in the Senate, abstracts were received from the Secretary and the Treasurer of the Commonwealth respecting the expenses of their offices. The various subjects noticed in the Governor's Message were referred to joint Committees, and the usual number of copies of the message and documents were directed to be printed.

In the House of Representatives such newspapers were ordered for each member as he shall designate, not exceeding nine weekly. Petitions for new banks in Boston were offered. The Committees on the Governor's message were joined.

On motion Mr. Brooks, of Bernardstown.

Ordered, That the committee on Education be instructed to inquire into the expediency of authorising the Governor and Council to appoint an agent for every congressional district in the Commonwealth, to deliver lectures in the several towns, successively, composing such districts, on the subject of common school education and the various branches of natural philosophy, to be furnished with apparatus, and to be paid for their services by the Commonwealth.

On motion of Mr. Smith, of Ashfield,

Ordered, That Messrs. Smith, Mann, of Dedham, and Williams of Northampton, to be joined, be a committee to consider the expediency of enlarging the powers of the County Commissioners so that they may grant licenses for public houses without granting the right of selling ardent spirits—likewise liberty to report a revision of the laws which respect licenses and licensed houses.

On Thursday, in the Senate, various petitions were taken from the files of the last session, and committed. Petition was read for a bank in Nantucket. The Committee of the House on the licensing of public houses was adjourned. Friday at 11 o'clock was appointed for filling the place in the Council vacated by the appointment of Mr. Sprague, Sheriff of Essex. Notice was received of a meeting of the Overseers of Harvard University appointed for Thursday Feb. 13.

On Thursday in the House of Representatives, Estimates of taxes were received from different counties. Various petitions of private or local interest were offered. A communication from the Treasurer respecting the public accounts was read. Subjects referred from the last to the present session were recommitted. An alteration in the terms of the S. J. Court in Bristol, and of the C. C. P. in Plymouth county was referred to the Committee on the Judiciary. Subjects noticed in the Governor's message were committed.

On motion of Mr. Rantoul of Beverly,

Ordered, That the committee on the judiciary be instructed to inquire into the expediency of abolishing the punishment of death in all cases where the same is now authorized by law, and of substituting other punishments instead thereof.

Mr. Davis of Boston, from the committee to whom wa referred, at the last session, so much of the Governor's Speech as related to the study of Anatomy, made a report thereon accompanied with a bill more effectually to protect the sepulchres of the dead and to legalize Anatomy in certain cases. The report and bill were ordered to lie on the table and to be printed.

CONGRESS.

In Senate, Dec. 27th. Sundry petitions were presented and referred to committees. The trial of Judge Peck was resumed and the cross examination of Mr. Lawless was concluded.

In the House of Representatives, the Judiciary Committee reported several bills. A few resolutions of an uninteresting nature were offered, and the House attended the trial of Judge Peck in the Senate Chamber.

In Senate Dec. 28. Petitions were presented, a few reports on bills received, and after attending to Executive business the trial of Judge Peck was resumed.

In the House, Reports were made by various committees, and a bill was reported to extend the Baltimore and Ohio rail road within the District of Columbia. After some debate upon a resolution relative to printing for the use of the members, reports of former committees respecting the tariff, the House attended the trial in the Senate chamber.

In Senate Dec. 29. A resolution was introduced proposing an amendment of the Constitution to render any person ineligible to the office of President, of the United States, for more than one term. A bill was introduced providing for the settlement of the claims of South Carolina against the United States. The Senate as a Court of impeachment, proceeded in the trial of Judge Peck. On account of the illness of Mr. Wirt, one of the counsel for Judge Peck, the Court was adjourned to Monday the third instant.

In the House of Representatives, A petition was presented from the midshipmen of the Navy, praying for the establishment of a grade of office to be called sub-lieutenants, referred to the committee on naval affairs. A petition was presented from Elisha Bigelow, proposing for a suitable reward, to make public his invention to secure steam engines from bursting.

The President of the Senate communicated the following report from the Secretary of the Navy. As it contains interesting information, we give it entire.

The Secretary of the Navy, in compliance with the resolution of the Senate of the 22d instant, requiring him "to inform the Senate whether provision has been made to relieve our national ships on foreign stations before the expiration of the term of enlistment of the seamen, and what measures have been taken to ensure the return of seamen to the United States, whose terms of service have expired, or about to expire," has the honor to report, that provision has been made for the relief of such of our vessels of war, as have been absent for a period of nearly three years duration; and it is the policy and practice of the Department to have sent home, in vessels of war returning from foreign stations, all seamen in the public service, whose terms have expired, or are about to expire. That when a public armed vessel is about to leave the United States, to form her crew are enlisted, under the provisions of the act of May 15, 1820, to serve for a period of three years, being the usual term of a cruise at sea; but as all the crew cannot be entered on the same day, and many are often left behind from temporary disease, contracted after entering the service, and from other causes, who are subsequently placed on board of other vessels of war, and seamen are occasionally enlisted in foreign ports, it often happens that their terms of service expire at different dates. In such cases, when public vessels are not returning to the United States, and the seamen are unwilling to re-enter for the usual or shorter periods of a cruize, it is the standing order of the Department, that they shall be provided, by the earliest opportunity, with their passage home, at the public expense.

The following enumeration of our national ships of war, in commission, on foreign stations, is also presented: *Squadron in the Medeterranean.*—Frigate Java, sailed June 7, 1827, relieved; Brandywine, October 22, 1830; sloop of war, Ontario, August 21, 1829; Boston, June 29, 1830; Concord, June 30, 1830; Fairfield, August 20, 1828, to be relieved. *Squadron in the West Idies.*—Sloop of war Erie, sailed November 2, 1829; Peacock, September 26, 1829; Natchez, May 10 1830; schooner Grampus, May 24, 1828; Shark, November 5, 1828; Porpoise, October 19, 1830. *Squadron on the Coast of Brazil.* Frigate Hudson, sailed September 27, 1828; sloop of war Vandalia, December 16, 1828. *Squadron in the Pacific Ocean.*—Frigate Guerriere, sailed February 14, 1829; sloop of war St. Louis, Februrary 14, 1829; schooner Dolphin, sailed in 1821.

From this it will be perceived, that all have been less than three years at sea, with the exception of the frigate Java in the Mediterranean, whose condition was sound; and the schooner Dolphin in the Pacific ocean, which has been kept in repair. The crew of the former, as their times expired, was relieved; and the Brandywine having been ordered to the Mediterranean, to take her place, the Java is now returning to the United States, with such seamen of the squadron as had served out their time, or whose periods of service were about expiring. The crews of the Dolphin have been relieved from time to time as their periods of service expired; and considering it more safe, economical, and convenient, to keep her on that distant station, than to send a small vessel of her own class from the United States, she has been permitted to remain in that Ocean.

In Senate, Dec. 30th. Mr. Webster presented a petition from Messrs. Peters & Pond, of Boston, pray-that the sum paid into the Treasury on account of the brig Anna and cargo, may be refunded with interest. Sundry private petitions were offered.

In the House, the business was of a private and local nature.

In Senate Dec. 31st. Sundry bills from the House of Representatives were taken up for concurrence—a memorial was presented from a number of citizens in New York, accompanied by resolutions adopted at a public meeting in behalf of the late President Munroe. The resolution for an amendment of the Constitution respecting the eligibility of President was referred to a Committee of five.

In the House of Representatives, petitions were presented by various members.

On motion of Mr. Gorham, it was resolved that the Committee of ways and means be instructed to inquire into the expediency of allowing to be admitted into the United States, free of duty, such philosophical and astronomical instruments as the Commonwealth of Massachusetts or its agents have ordered or may order to be imported for the purpose of being used in making a survey of that State.

Important from Georgia. Our readers will probably recollect, that some time since, a Cherokee Indian was convicted of the crime of murder, by the Supreme Court, in the State of Georgia, and sentenced to be executed. The tribe considered this proceeding, a violation of their rights, and application was made to the Supreme Court of the United States for redress. A writ of error was allowed by the Chief Justice, which was served upon Governor Gilman. The Legislature were informed of this proceeding, and immediately adopted the following alarming resolutions.

Whereas, it appears by a communication made by his Excellency the Governor to the General Assembly, that the Chief Justice of the Supreme Court of the United States has sanctioned a writ of error, and cited the State of Georgia, through her Chief Magistrate, to appear before the Supreme Court of the United States, to defend said State against said writ of error, at the instance of one George Tassels, recently convicted in Hall Superior Court.

And whereas, the right to punish crimes against the peace and good order of this State, in accordance with the existing laws of this State, is an original and a necessary part of sovereignty which the State of Georgia has never parted with.

Be it therefore resolved by the Senate and House of Representatives, &c. That they view with feelings of deep regret, the interference by the Chief Justice of the Supreme Court of the United States, in the administration of the criminal laws of this State, and that such an interference is a flagrant violation of her right.

Resolved further, That his Excellency the Governor be, and he and every other officer of this State, is hereby requested and enjoined to disregard any and every mandate and process that has been or shall be served upon him or them, purporting to proceed from the Chief Justice or any associate Justice of the Supreme Court of the United States for the purpose of arresting the execution of any of the criminal laws of this State.

And be it further Resolved, That his Excellency the Governor be and he is hereby authorized and required, with all the force and means placed at his command, by the constitution and laws of this State, to resist and repel any and every invasion from whatever quarter, upon the administration of the criminal laws of this State.

Resolved, That the State of Georgia will never so far compromit her sovereignty, as an independent State, as to become a party to the case sought to be made before the Supreme Court of the United States by the writ in question.

Resolved, That his Excellency the Governor be, and he is hereby, authorised, to communicate to the Sheriff of Hall county, by express, so much of the foregoing resolutions, and such orders as are necessary to ensure the full execution of the laws, in the case of George Tassels, convicted of murder in Hall County.

The Daily Advertiser says,—

It must not be understood that this writ is issued by the Chief Justice on a hearing of the case. It issues of course, on the application of the party, and in this respect it differs entirely from an injunction. On the return of the writ, the court will decide whether it is a case in which the writ can be sustained.

From Europe. A late arrival at this port brings London papers to Dec. 8th. The apprehensions of a general war had greatly abated.

It is stated that the Emperor of Russia had addressed a circular to the different courts, declaring that no Russian soldier should pass the frontier, except with the concurrence of the five great powers.—No material alteration had taken place in the state of affairs in the Netherlands.

England. A decided desire of reform appears to have been manifested in Parliament. Lord Althorp gave notice in the House Commons that he should move for a Committee, to ascertain what reduction could be made in the salaries of perrons holding offices under the crown.

Paris dates of Dec. 8th are received. The news is of a pacific character. The speeches of the French ministers of war and foreign affairs assert the inprobability of war.

At the national Congress at Brussels on the 19th, the number of members present were 187 upon the question "what shall be the form of Government?"—after discussion, there were 174 voted for a monarchy and 13 for a republic.

Machines for Manual Labour.—The Editor of the Register of Arts suggests an ingenious plan for the application of human strength to the propelling of rail-road machines of a light construction, to move at the rate of fifteen miles an hour. The carriages are to carry 5000 lbs. The expense of the transit from Liverpool to Manchester would be 16s. 8d.; the time occupied rather more than two hours; the force required, easily within the labour of four men, perhaps of two. The receipts upon this time, labour and expense, would be 13l. 8s. 8d., leaving a clear profit of 12l. 10s. for every journey and return. At the lowest rate, a man might secure 2l. by his two hours' labour. In these times of difficulty, and when employment is called for on all hands, we have no objection to call attention to the Editor's plan. We give no opinion as to its feasibility.

Phosphate of Quinine.—Dr. Harless, of Bonn, has found the phosphate of quinine not only to be more agreeable to the palate, and to act more pleasantly on the stomach than the sulphate of quinine; but, on account of the alcali being neutralized by an animal acid, to mix more readily with the chyme and chyle, and consequently to be more speedily diffused throughout the system. He has found this preparation to agree better with the irritable or nervous stomach, than either the sulphate, the nitrate, or the acetate of quinine. The dose is from one to four grains.

In the year 1605, Sir Henry Hay, one of the Lords of Session, left the sum of two pounds five shillings and eight pence per annum, feu duties to the Burgh of Aberdeen, in trust for maintaining the old bridge of Don, which was founded by Robert Bruce. From the accumulated savings of this annuity, and from that source alone, a magnificent new bridge has just been completed over the Don.—It is 500 feet long, has five arches, each arch being 75 feet span, and 25 feet rise, and is constructed entirely of granite.

It is a fact, though a very odd one, that Ferdinand is establishing a Mechanics' Institution in Spain, for the instruction of the working classes, and that Professor Casaseca is actually in this country, collecting materials for his lectures in the Institution.—*Monthly Review.*

SWITZERLAND. The population in a state of revolution. Several cantons have risen in arms to demand Reforms. Berne has been entered by 12,000 armed peasants, who have deposed the government. Zurich and Arau, are also surrounded by the people in arms. From all parts of the country, similar movements are spoken of.

HOWARD BENEVOLENT SOCIETY.

The Anniversary Sermon before this truly excellent Society will be delivered next Wednesday evening, 12th inst. at the Old South Meeting-House, by the Rev. RALPH W. EMERSON, of this city. Services to begin at 7 o'clock. When it is understood that the Managers of this Society make it an indispensable part of their duty to visit the poor of our city, and to know for themselves who are the proper subjects of relief, that charity may not be misapplied, we hope that the rich will cast into its treasury much from their abundance, and that others will do what they can. The contribution will take place immediately after the delivery of the discourse. [*Ch. Watchman.*

NORTH AMERICAN REVIEW. Gray & Bowen have just published the North American Review, No. 70—for January 1831.

MARRIAGES.

In this city, Mr. David Pulsifer to Miss Eliza Kisick; Mr. Asa D. Hurlbutt to Miss Martha Stinson, younges daughter of Jas. Phillips, Esq.; Capt. Isaac Davis to Miss Caroline Eaton.

At South Boston, Mr. Freeman Hunt to Miss Laura F. Phinney.

In Charlestown, Capt. Levi Peirce, of Lincoln, to Miss Sabra Kidder.—In Dedham, Mr. Washington Freeman Fisher to Miss Mary Ann Chase, both of D.—In Walpole, Mr. Walter Hill to Miss Sally Copp.—In Salem, Mr. Robert Bedney to Mrs. Lydia Swazey.—In Sherburne, Capt. Samuel Sanger, of Boston, to Mrs. Elizabeth Coolidge, of S.—In Abington, Mr. Thomas C. Bacon, of Boston, to Miss Lucy Hunt, of A.

In Keene, N. H. Rev. Osgood Herrick, of Millbury, Ms. to Miss Emily Wilder.—In Fitzwilliam, Mr. John Perkins to Miss Harriet Flint Hayden.

DEATHS.

In this city, Mrs. Mary Wright, wife of Winslow W Esq., aged 38.

In North Bridgewater, suddenly, Col. Caleb Howard, in the 71st year of his age.

In South Oxford, Ms. Jan. 3, MRS. FANNY BARRETT, wife of Rev. Thomas Barrett, 31.

In Roxbury, Mrs. Sarah N. Day, wife of Mr. Moses Day, 36.

In Salem, Mr. Joshua Beckford, 33.

In Plymouth, Mrs. Margaret, consort of Capt. Henry Robbins, about 30.

In Edgartown, Mr. Elisha Dunham, 45.

In Chilmark, Mr. Paine Tilton, 83.

In Newport, R. I. Edward Simmons, Esq., 52.

In Hartford, Conn.-Mr. William Clements, 23, late of Boston; Mason F. Coggswell, M. D. 69.

In Rutland, Oct. 31, while on a visit to her relations, widow Dolly Sumner, 65; relict of the late Mr. Davis Sumner, of Bellingham.

In Manchester, Eng. Sept. 25, Moses Jackson, of Charlestown, 20.

In Newton, Lower Falls, Miss Martha Curtis, daughter of the late Solomon C. 22.

In Roxbury, 1st inst. Miss Mary Smith, daughter of Mr. Reuben Smith, 18.

In Dorchester, Mrs. Eunice Crehore, 63, wife of Mr. Thomas Crehore.

In Bellows Falls, Vt. widow Sarah Rood, once the wife of Mr. Daniel Wise, a native of Hartford, Conn. and recently of Brookfield, Vt. aged 78.

In Nantucket, Capt. George Bunker, 62, keeper of the Great Point Light. His death was caused by the upsetting of his cart on his way to the Point; Mrs. Hepsibeth Gardner, widow of Mr. Shubael G. 75.

In Dartmouth, Mr. John Hand, 86.

In New Bedford, Mary Ann Bissmore, 20.

In Sandwich, on Thursday last, Hon. Wendell Davis, 55.

In Portsmouth, Mr. Thomas Tripe, 46.

PASTIME OF LEARNING.—COTTONS & BARNARD, 184 Washington-street, have just published "The Pastime of Learning, with Sketches of Rural Scenes."

"I love the society of children. I love to mark the germs of affection rising into character; the young idea putting forth its shoots; and the embryos of a thousand nameless feelings unfolding themselves to view."

PREFACE.

The following pages are designed to impart, in a simple manner, and by familiar conversation, some preliminary knowledge upon Botany; a subject regarded by many as beyond the capacity of the youthful mind, or not sufficiently interesting—and unimportant as a branch of female education.

Of the fallacy of these sentiments I am fully convinced, as far as observation has afforded me an opportunity of judging,—having seldom known children unwilling to relinquish less intellectual sports for a walk to collect specimens of this nature, with a view to the pleasure of investigating them.

The UTILITY of this pursuit will not be doubted, when it is considered that everything which tends to fix the attention expands the mind—and that as the Physical powers are invigorated by a pleasant ramble, the Intellectual are strengthened, and the taste improved and elevated to a perception of the Beauties of Nature, which may ultimately lead to the most important of all pursuits—the Knowledge, Love and Reverence of their DIVINE CREATOR.

A LAD WANTED. A Lad about 14 years old who writes a good hand, and is quick at figures, is wanted in a wholesale Dry Goods Store; his principal compensation will be constant employ.—None need apply that are allowed to be out evenings, in the habit of attending the Theatre, or similar places of amusement. A line directed to H. W. in the hand writing of the applicant will meet with immediate attention. eptf Jan. 8.

A. U. A. TRACT—No. 43.—*(First Series.)* This day published by GRAY & BOWEN, 141 Washington-street, Tract No. 48 of the First Series of the American Unitarian Association, "The Beneficial Tendency of Unitarianism."—By Lant Carpenter, LL. D., of England. Jan. 8.

DISTRICT OF MASSACHUSETTS, *to wit.*
District Clerk's Office.

BE it remembered, That on the twenty-seventh day of November, A. D. 1830, in the fifty-fifth year of the Independence of the United States of America, SAMUEL G. GOODRICH of the said District, has deposited in this Office the Title of a Book the Right whereof he claims as Author and Proprietor in the words following, *to wit:*

"A present from Peter Parley to all his little friends, with 220 engravings."

In Conformity to the Act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned:" and also to an Act, entitled, "An Act supplementary to an Act, entitled, 'An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned;' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

JNO. W. DAVIS, *Clerk of the District of Massachusetts.*

Dec. 4. 4t.

NEWTONIAN INSTITUTE.

The public are respectfully informed that the Upper Julien Hall, (entrance on Milk Street,) a spacious and convenient room, re-fitted in a neat style, and lighted with Gas, will be open from the 1st of January to the 1st of April for Lectures and Recitations in PHYSICAL AND MORAL SCIENCE. The Institute convening there will be called *Newtonian*, because Science will be taught and studied as in *harmony with Revelation*. Courses of Lectures will be given in English History, Natural History of the Animal Kingdom, Astronomy, and probably in one or two other departments of Science. Recitations of Classes will be heard in all the branches where Lectures are delivered, and in Natural Philosophy in general.

Season Tickets will admit to no less than FIFTY LECTURES, and as many Recitations.

Recitations for young Ladies will be at the most convenient hour by day, and those for young Gentlemen immediately after the Lecture at Evening.

The first Lecture of Mr. Wilbur's second course on Astronomy will commence next Tuesday evening at 7 o'clock.

It is hoped that *Anusement, Instruction*, and *Moral Improvement* will be blended in the Exercises of the proposed Institute.

☞ For particulars and terms see Bills. For Tickets enquire at the Book-stores, and at the Druggist-store of Mr. Wight, next door to the Hall.

Jan. 8, 1831.

AFFECTION'S GIFT or *Religious Conversation* just published by N. S. SIMPKINS & Co., Court-street. Jan. 8.

BIOGRAPHY OF BISHOP HEBER. Just published by L. C. BOWLES, 124 Washington-street, "Biography of Reginald Heber, Lord Bishop of Calcutta; abriged for the use of Young Persons.

"Thou art gone to the grave; and whole nations bemoan thee;
Who caught from thy lips the glad tidings of peace;
Yet grateful, they still in their hearts shall enthrone thee,
And ne'er shall thy name from their memories cease.
Thou art gone to the grave; but thy work shall not perish,
That work which the spirit of wisdom hath blest,
His strength shall sustain it, his comforts shall cherish
And make it to prosper, though thou art at rest."

The Compiler of this volume has thought that some memorial of the talents and virtues of so eminent and excellent a person as Bishop Heber adapted to the use of young people, would be interesting and acceptable to the Christian public. He has accordingly, endeavoured to bring together in a narrow compass the principal events in the Bishop's life which are calculated to illustrate his character, and at the same time, to engage the attention of the youthful reader.

It is scarcely necessary to say that in preparing for Juvenile readers the biography of a man so free from sectarian views as Bishop Heber, the Compiler has aimed to exclude everything which could interfere with the religious opinions of any sincere Christian.

He now offers this little work to Christian parents and teachers, with the hope that it may conduce to the improvement of the youthful minds, committed to their care, and aid them in the formation of a taste for "Whatsoever things are pure and lovely and honorable and of good report." Jan. 1.

NEW YEAR'S PRESENTS.—N. S. SIMPKINS & Co. 79 Court-street, corner of Brattle-st. offers for sale a good collection of Juvenile Books suitable for presents.—Among which are many new works published this season, such as the Girls Own Book—Clairmont Castle, by Mrs. Hofland—Christmas Box—Children's Week—Children's Robinson Crusoe, &c. &c. with a variety of Colored Toys. The Token—Souvenir—Pearl—Friendship. Likewise a neat edition of pocket Bibles--Ware's Discourses and Brooks Daily Moniter neatly bound. Jan. 1.

LIBERAL PREACHER, *(New Series.)* The January Number commences the first Volume of the Liberal Preacher, *(New Series,)*—to be conducted by an Association of Clergymen. The design of this Work, is, to promote the influence of the Gospel; by presenting the public with Monthly Sermons of a Practical character; by Living Ministers of Liberal Sentiments; these by giving every individual and family an opportunity of easily procuring a valuable Work, for religious instruction. The first Sermon will be by Rev. Henry Ware, Jr., Professor in the Theological School, Cambridge.

CONDITIONS.—A number will be published the first of every month containing *one* long or *two* short Sermons. It will be handsomely printed on superfine paper, with a large and fair type, making an annual Volume of upwards of 200 pages octavo. An Index and title Page, will be furnished for every Volume at the end of each year. Price to subscribers 1,25 payable in Six months, or $1, if paid in advance.

Subscriptions received by the Publisher L. C. BOWLES, 124 Washington-street, and by Agents in all the principal towns in the U. States. Jan. 1.

LIBERAL PREACHER, *for Jan*—Just published by L. C. BOWLES, 124 Washington-Street, and J. & J. W. PRENTISS, Keene, N. H.; The LIBERAL PREACHER, for January, 1831. Conducted by an Association of Clergymen. New Series, Vol. I. No. 1. Containing a Sermon by the Rev. HENRY WARE, JR., of Cambridge, Mass.—"*On the Duty of Improvement;*" a New Year's Sermon.—Phillipians iii. 13, 14. Jan. 1.

WHITMAN'S LETTERS. This day published by GRAY & BOWEN, 141 Washington-street, Two Letters to the Rev. Moses Stuart, on *Religious Liberty;* occasioned by his Letter to the Rev. William E. Channing. By BERNARD WHITMAN.

☞ Persons wishing to procure the above will be promptly supplied by the Publishers. A discount will be allowed to agents and those who purchase to distribute. Jan. 1.

UNITARIAN ADVOCATE.—This day published, by LEONARD C. BOWLES, 124 Washington Street, "The Unitarian Advocate and Religious Miscellany," conducted by an *Association of Gentlemen.* Vol. III.—No. 1.—(New Series.) For January, 1831.

CONTENTS.

For a New Year---What is life? The dead praise not the Lord---Original Poetry; Divine Providence, Reflections at the close of a communion service; A glance at the past and present state of Ecclesiastical affairs in Massachusetts, and remedy for existing evils suggested; The Fear and the Love of God; Memoirs of Moses Mendelsohn, the Jewish Philosopher: Mr. Whitman's Letters to Professor Stuart, on the subject of Religious Liberty; Unitarian Ordinations and Installations.

NEW YEAR'S PRESENTS.—Several publications suitable for New Year's presents may be obtained at the Office of the Christian Register. Among them are Mrs. Barbauld's Works handsomely bound in 3 vols. Barbauld's Legacy. Recollections of Jotham Anderson; Chronicles of a School Room, &c. Dec. 18.

WHITMAN'S LETTERS TO PROFESSOR STUART, Just published and for sale by L. C. BOWLES. Two Letters, to the Rev. Moses Stuart, on *Religious Liberty;* occasioned by his letter to the Rev. William E. Channing. By BERNARD WHITMAN. Jan. 1.

DR. COOKE'S ANSWER TO THE PRINCETON REVIEW. Answer to the Review of an "Essay on the the Invalidity of Presbyterian Ordination. By JOHN ESTEN COOKE, M. D." Just received and for sale by R. P. & C. WILLIAMS, 18 and 20 Cornhill, where may be found a good assortment of Theological Books. Dec. 25.

POETRY.

From Friendship's Offering;—a Literary Album and New-Year's Present for 1831—we extract the following

BIRTH DAY BALLAD.

By Miss Jewsbury.

Thou art plucking spring roses, Genie,
And a little red rose art thou,
Thou hast unfolded to-day, Genie,
Another bright leaf, I trow;
But the roses will live and die, Genie,
Many and many a time,
Ere thou hast unfolded quite, Genie—
Grown into maiden prime.

Thou art looking new at the birds, Genie,
But O do not wish their wing!
That would only tempt the fowler, Genie.
Stay thou on earth and sing;
Stay in the nursing nest, Genie,
Be not soon thence beguiled,
Thou wilt ne'er find a second, Genie,
Never be twice a child.

Thou art building towers of pebbles, Genie—
Pile them up brave and high;
And leave them to follow a bee, Genie,
As he wandereth singing by:
But if thy towers fall down, Genie,
And if the brown bee is lost,
Never weep, for thou must learn, Genie,
How soon life's schemes are crost.

Thy hand is in a bright boy's, Genie,
He calls thee his sweet wee wife,
But let not thy little heart think, Genie,
Childhood the prophet of life:
It may be life's minstrel, Genie,
And sing sweet songs and clear;
But minstrel and prophet now, Genie,
Are not united here.

What will thy future fate be, Genie?
Alas! shall I live to see!
For thou art scarcely a sapling, Genie,
And I am a moss-grown tree!
I am shedding life's leaves fast, Genie—
Thou art in blossom sweet;
But think betimes of the grave, Genie,
Where young and old oft meet.

SELECTIONS.

[For the Christian Register.]

ARITHMETIC AND GEOMETRY.

Mr. Editor,—I have been led to conclude from an examination of children under three years of age, that they had far less knowledge of the combination of numbers, or Arithmetic, and much more of the form or shape of surrounding objects, or of Geometry, than is generally supposed. I have seldom, if ever, found a child under three years old, who could combine, and distinctly comprehend numbers as far as four: while almost every child of that age has probably learned the names, and of course distinguished the forms of two or three thousand different objects. It is not without a long course of exercise, that a child learns to count ten, so as to compare and distinguish the several intermediate numbers. It is only in civilized life, that the human intellect ever arrives at the power of combining numbers, to any considerable extent: while savages in the rudest state, have much knowledge, not only of the form, but of the properties and uses of very numerous objects in the mineral, vegetable and animal kingdoms: they of course have some acquaintance with geometry, and of the physical sciences.

Any one who will examine the subject for a moment, will find that Arithmetic, or the science of numbers, consists in the most abstract principles; which the mind ever undertakes to conprehend; and of course, that they are less within the comprehension of the infantile or juvenile intellect, than is sometimes supposed; while the figure, shape or form of things is entirely fitted to the capacities of children.

These features of the human mind, and of human science, explain the fact, that the simple elements of Geometry, are among the most agreeable and easy subjects introduced into Infant Schools, or other places for elementary instruction. They also show that the objections made by some persons to introducing this science as a subject of primary schools, are entirely groundless. However any one may object to children's studying geometry, they cannot prevent it, they will and must study it, in the numerous and endless varied objects, which their Creator has scattered around them, and with a little aid on a subject which is naturally easy, it will be found admirably calculated to develope their intellects, and discipline their minds.

A Teacher.

THE PERILS OF THE DESERT.

The following graphic description of the *Perils of the Desert*, we extract from Belzoni's Egypt.

It is difficult to form a correct idea of a desert without having been in one; it is an endless plain of sand and stones, sometimes intermixed with mountains of all sizes and heights, without roads or shelter, without any sort of produce for food. The few scattered trees and shrubs of thorns, that only appear when the rainy season leaves some moisture, barely serve to feed wild animals, and a few birds. Every thing is left to nature; the wandering inhabitants do not care to cultivate even these few plants, and when there is no more of them in one place, they go to another. When the trees become old, and lose their vegetation in such climates as these, the sun, which constantly beams upon them, burns and reduces them to ashes. I have seen many of them entirely burnt, their form remaining in ashes. The other smaller plants have no sooner risen out of the earth than they are dried up, and all take the colour of straw, with the exception of the plant *harack;* this falls off before it is dry.—Speaking in general of a desert, there are few springs of water, some of them at the distance of four, six, and eight days' journey from one another, and not all of sweet water; on the contrary, it is generally salt or bitter, so that if the thirsty traveller drinks of it, it increases his thirst, and he suffers more than before; but when the dreadful calamity happens that the next well, which is so anxiously sought for, is found dry, the misery of such a situation cannot be well described.—The camels, which afford the only means of escape, are so thirsty that they cannot proceed to another well; and if the travellers kill them to extract the little liquid which remains in their stomachs, they themselves cannot advance any farther. The situation must be dreadful, and admits of no resource. I must not omit what I have been told happens in such cases.

Many perish victims of the most horrible thirst. It is then that the value of a cup of water is really felt. He that has a *zenzabia* of it is the richest of all. In such a case there is no distinction; if the master has none, the servant will not give it to him, for very few are the instances where a man will voluntarily lose his life to save that of another, particularly in a caravan in the desert, where people are strangers to each other.—What a situation for a man, though a rich one, perhaps the owner of all the caravans! He is dying for a cup of water—no one gives it to him—he offers all he possesses—no one hears him—they are all dying—though by walking a few hours farther they might be saved,—the camels are lying down, and cannot be made to rise—no one has strength to walk—only he that has a glass of that precious liquid lives to walk a mile farther, and perhaps dies too. If the voyages on seas are dangerous, so are those in the deserts; at sea, the provisions very often fail; in the desert it is worse: at sea, storms are met with; in the desert there cannot be a greater storm than to find a dry well: at sea, one meets with pirates—we escape—we surrender—or die; in the desert they rob the traveller of all his property and water; they let him live perhaps—but what a life! to die the most barbarous and agonising death.—In short, to be thirsty in a desert, without water, exposed to the burning sun, without shelter, and no hopes of finding either, is the most terrible situation that a man can be placed in; and, I believe, one of the greatest sufferings that a human being can sustain; the eyes grow inflamed, the tongue and lips swell; a hollow sound is heard in the ears, which brings on deafness, and the brains appear to grow thick and inflamed:—all these feelings arise from the want of a little water. In the midst of all this misery, the deceitful mirages appear before the traveller at no great distance, something like a lake or river of clear fresh water. The deception of this phenomenon is well known, as I mentioned before; but it does not fail to invite the longing traveller towards that element, and to put him in remembrance of the happiness of being on such a spot. If perchance a traveller is not undeceived, he hastens his pace to reach it sooner; the more he advances towards it, the more it goes from him, till at last it vanishes entirely, and the deluded passenger often asks where is the water he saw at no great distance; he can scarcely believe that he was so deceived; he protests that he saw the waves running before the wind, and the reflection of the high rocks in the water.

If, unfortunately, any one fall sick on the road, there is no alternative; he must endure the fatigue of travelling on a camel, which is troublesome even to healthy people, or he must be left behind on the sand, without any assistance, and remain so till a slow death come to relieve him. What horror! No one remains with him, not even his old and faithful servant; no one will stay and die with him; all pity his fate, but no one will be his companion. Why not stop the whole caravan till he is better, or do what they can for the best till he dies? No, this delay cannot be; it would put all in danger of perishing of thirst if they do not reach the next well in such a time; besides, they are all different parties generally of merchants or travellers, who will not only refuse to put themselves in danger, but will not even wait a few hours to save the life of an individual, whether they know him or not.

IMPRISONMENT FOR DEBT.

The fifth report of the Prison Discipline Society contains a large amount of interesting matter on the subject of imprisonment for debt, which appears to have been collected with great care and labor. This extract will be read with interest.

Returns have been received from nearly one hundred Prisons in the United States, showing *how many persons* were imprisoned for debt during the year ending December 30, 1829; for what sums they were imprisoned; how much time was lost in Prisons; how many were discharged by the creditor or his attorney; how many paid the debt; how many took the poor debtor's oath; what was the whole amount of costs; and who supported the debtor in Prison.

The letters received from the sheriffs of different counties, and different and distant States, containing this information, merit the particular and grateful acknowledgments of the Society, for the labor bestowed in examining the records of the Prisons, to collect it. Many of the letters, also, are valuable, inasmuch as they contain an expression of the opinion of practical men, who have had the best opportunities of observation, in regard to the operation of the present laws on the subject of imprisonment for debt.

We have also received letters from judges, lawgivers, and philanthropists, expressing their opinion on this subject.

The following general remarks are supported by the first class of letters, to which we have referred:—

1. The number of persons imprisoned for debt in the Northern and Middle States is very great.

During the year ending December 30, 1829, there were imprisoned for debt in Concord, N. H., 31; in Taunton, Mass., 126; in Worcester, 271; in Boston, 1211; in East Greenwich, R. I., 80; in Newport, R. I., 78; in Pennyan, N. Y., 103; at Courtland Village, 112; in Buffalo, 338; in the city of New York, in 1828, 3,000; in Philadelphia, during 8 months, ending February 25, 1830, 817; in Baltimore, in 1829, 944. As nearly as we can ascertain from the returns which we have received, the number imprisoned for debt annually is, in Massachusetts, 3,000; in New York, 10,000; in Pennsylvania, 7,000; in Maryland, 3,000; and in the other Northern and Middle States, nearly as above in proportion to the population.

2. The number of persons imprisoned for debt, compared with the number imprisoned for crime, is very great.

In Worcester, Mass., the debtors were to the criminals as 3 to 1; in Rhode Island, as 4 to 1; in Pennyan, N. Y., nearly as 5 to 1; at Courtland Village more than 8 to 1; at Belvidere, N. J., as 5 to 1; at Flemington, N. J., as 6 to 1; in 17 Prisons in the Northern and Middle States, nearly as 5 to 1.

3. The number of persons imprisoned for small debts is very great.

In Philadelphia alone, the number of persons imprisoned in eight months, ending February 25, 1830, for less than one dollar each, was thirty. In eleven other Prisons, from which we have heard, there were imprisoned, during the year ending December 30, 1829, for less than one dollar each, *thirty-two.*

4. The number of persons imprisoned for more than one, and less than five dollars each, is still greater.

In thirty Prisons, from which we have heard, there were imprisoned, for more than one and less than five dollars each, *five hundred and ninety-five.*

5. The number of persons imprisoned for more than five, and less than twenty dollars, is very great.

In thirty-two Prisons, from which we have heard, there were imprisoned for more than five and less than twenty dollars, two thousand one hundred and eighty-four.

6. The number of persons imprisoned for more than twenty, and less than one hundred dollars, is not one third as great as the number imprisoned for less than twenty dollars.

In thirty-two Prisons, from which we have heard, the number imprisoned for less than twenty dollars each, was 2841; for more than twenty, and less than $100,—902.

7. The number of persons imprisoned for more than one hundred dollars each is very small, in comparison with the number imprisoned for less than twenty dollars.

In fifty-three Prisons, from which we have heard, the whole imprisoned for more than one hundred dollars each, was four hundred and sixteen, or only as one to seven, compared with the number imprisoned for less than twenty dollars.

8. The time lost in Prison is very considerable by those who are poorly able to lose it.

In fifteen Prisons, from which we have heard, in the Northern, and Middle States, the persons imprisoned for debt,

For less than one day, were	269
For more than one, and less than five days,	323
For more than five, and less than ten days,	203
For more than ten, and less than twenty days,	154
For more than twenty, and less than thirty days,	83
For more than thirty days,	431

Total amount of time lost in fifteen Prisons, nineteen thousand, nine hundred and eighty-seven days.

9. While so much time is lost in Prison, it is a very fruitless business as a means of compelling payment.

In seventeen Prisons, from which we have heard, out of two thousand and fifty-seven persons imprisoned, the records show only two hundred and ninety-four who paid the debt.

10. The number of persons discharged by the creditor or his attorney, according to the records, is more than three times as large as the number of those who pay the debt.

In seventeen Prisons, from which we have heard, as already stated, two hundred and ninety-four paid the debt, and one thousand and nineteen were discharged by the creditor or his attorney.

11. The number of persons discharged by taking the poor debtor's oath, is more than twice as great as the number of those who pay the debt.

In the seventeen Prisons above mentioned, two hundred and ninety-four paid the debt, and seven hundred and forty-four took the poor debtor's oath.

12. The amount paid, according to the records, in consequence of imprisonment, is not one half the value of time lost at $1 per day.

In seventeen Prisons, from which we have heard, the amount paid, in the year ending December 30, 1829, as nearly as can be ascertained, was seven thousand nine hundred and ninety-two dollars; the value of time lost in fifteen Prisons, during the same time, at $1 per day, was nineteen thousand nine hundred and ninety-two dollars; the value of time lost in fifteen Prisons, during the same time, at $1 per day, was nineteen thousand nine hundred and eighty-seven dollars.

13. This is not only very fruitless, but very expensive business to the creditor.

We have reason to believe, that, in most cases, in which persons are discharged from Prison by the creditor or his attorney, or by the poor debtor's oath, the costs are paid by the creditor; and we have already seen, that in seventeen Prisons there were discharged

by the creditor or his attorney,	1019
By the poor debtor's oath,	744
By paying the debt,	294

We have made the inquiry of a number of the respectable men of our acquaintance, whether they ever imprisoned a man for debt. The general answer has been, Yes; once or twice, and we lost the debt, and paid the costs.

14. The operation of the laws, in regard to imprisonment for debt, is very different in the Northern and Southern States.

In seventeen Prisons heard from in the Northern States, the number of persons imprisoned during the year ending Dec. 30, 1829, was *two thousand, seven hundred and forty-two.*

In the same number of Prisons in the Southern States, only *thirty-five.*

15. There are examples of amelioration and abolition.

In Massachusetts, there is a law which forbids the imprisonment of any debtor for less than five dollars. A similar law, in the other Northern and Middle States, would have saved from imprisonment, during the last year, in eighteen Prisons, from which we have heard, four hundred and thirty-one persons. The great opposition to this law is said to have come from groceries and grog shops.

There is a law in New Hampshire, which forbids the imprisonment of any debtor for less than $13,33. A similar law, in the other Northern and Middle States, would have saved from imprisonment, during the last year, in eighteen Prisons, from which we have heard, one thousand four hundred and fifty-four persons.

There is a law in Massachusetts, which requires the creditor to pay the board of the debtor. This law is said, by several of the jailers, to have diminished the duration of imprisonment for debt about one thousand four hundred and fifty-four persons.

There is a law in Massachusetts, which requires the creditor to pay the board of the debtor. This law is said, by several of the jailers, to have diminished the duration of imprisonment for debt about one third.

A very shrewd and observing jailer, in a Prison where more than one thousand persons are imprisoned annually, remarked, that many cases of imprisonment for small debts would be prevented, if the creditors were obliged to make oath, that the debts were *true debt;* as in South Carolina.

In Kentucky and Ohio, imprisonment for debt is abolished. A similar law, in the Northern and Middle States, would have saved from imprisonment, during the last year, as nearly as we can ascertain, about *fifty thousand persons.*

16. The laws and public opinion appear to be at variance on the subject of imprisonment for debt.

ARE ALL MEN LIARS?

The title of an article in the New-York Evangelist drew our attention to the remarks that followed. They contain a severe reproof of that habit of carelessness in speaking, into which many persons of honest intentions are betrayed, to say nothing of those, who think a violation of truth, if it will promote the interests of their families, or their party, or perhaps themselves, a matter of very little importance. The writer thus speaks of such practices.

Mr. Editor,—Almost every age is distinguished by some out-breaking—some crying sin. I do not know but that on this scale of reckoning, the present must be called the *Lying age.* Lying, according to Dr. Dwight, embraces all sorts of dissimulation and deception—every possible deviation from truth.

My attention was turned to this subject by the last number of Zion's Advocate, a Baptist paper published at Portland, Maine, in which the editor calls upon one of his correspondents to make out, in *writing,* a statement of *facts*; and then adds, "we trust our correspondent will not think the request unreasonable, when he considers, *how far familiar conversation is usually removed from accuracy," &c.*

Mr. Editor, when my eye met this sentence, I could not forbear to pause, and make the inquiry, Have things really come to this, that, even among Christians, deception, misrepresentation, and exaggeration, or, to call things by their proper names, that lying is so common "in *familiar conversation,*" that written statements, (by which men become legally responsible,) alone can be relied on?

I have not one doubt but the correspondents of Zion's Advocate, are men of as much veracity as those of any other religious paper whatever.—There is nothing peculiar in this case which induces me to notice it. The editor of that paper was perfectly correct in calling for written statements, and in so doing he evinces a disposition to furnish his readers with authentic documents. It is, I fear, true as stated by him, that "familiar conversation is *usually* at a remove *far from accuracy.*" It is, but too true, I fear, that the professed disciples of the Lord Jesus Christ, in their statements, on subjects in which they feel personally interested, are wickedly prone to give such an exaggeration of circumstances as will best suit their own views, or their own interests. So true is this, that it has become a kind of proverb among Christians, as well as others, "you must hear *both sides* of a story before you make up judgment in any matter." Have the statements of Christians *two sides* then?

PRIVATE INSTRUCTION.—The subscriber, having devoted the greater part of his life to the instruction of youth, would be willing to receive into his family a few Scholars, *to be fitted for active business, or to become teachers of others, or to be prepared in the languages for admission into College.* The number will be limited to a few, from six to ten lads or young persons, in order that more attention may be given them. Tuition and board will be on moderate terms. Daniel C. Sanders.

Medfield, Nov. 1st, 1830.

References.
Rev. Dr. Lowell,
George Brinley, Esq.
Dr. John D. Fisher.

ABIEL ABBOT'S SERMONS. WAIT, GREENE & Co. 13 Court-st. have this day published, a volume of Sermons, by late Rev. Abiel Abbot of Beverly, Mass.; with a memoir of his Life by S. Everett. Sep. Jan. 1.

CHRISTMAS AND NEW YEAR'S PRESENTS. L. C. BOWLES, corner of Washington and Water-street, has for sale, a very complete assortment of *Juvenile Books, Annuals, &c.* for Presents, among which are the following, recently published.

Stories of the Spanish Conquests in America, in three vols. with plates. Designed for the use of Children. By the author of 'Beatitudes,' and 'Lessons without Books.' This work is dedicated by a mother 'To all those children who love to read for the sake of acquiring knowledge. It is the first of series designed to embrace the most important events in the History of America from its first discovery to the close of the Revolution. The object of the writer is to render History attractive, by divesting it of all formality, and thus entice the youthful mind from the regions of fiction and romance, *into* a wide field of knowledge, from which it has hitherto been but too willingly excluded.'

Cousin Elizabeth,—By the author of a Visit to the Sea side.

The Progress of Genius,—Or Memoirs of the early life of Benjamin West. Abridged for Young Persons.

Biography of Reginald Heber, late Bishop of Calcutta, Abridged for the use of Young Persons.

My Early Days; a new edition, with engravings.

The Children who loved Instruction; containing Stories from Scripture. By a Sunday School Teacher in 12 Nos. Do. bound, in 2 vols. with numerous engravings.

Biography for Young Persons; designed to illustrate the triumphs of genius and perseverance, with lithographic drawings.

Lessons Without Books; by the author of 'Beatitudes.'

The Seymour Family; or Domestic Scenes.

The Sequel to do. do.

Footsteps to Natural History; No 1 and 2.

The Broken Flower Pot; by the author of 'Village Sketches.'

The Child's own Book; or Spelling and Reading illustrated by emblamatic Figures.

Parley's Europe, Asia, Africa, and America. Do. Tales of Animals. Do. Winter Evening Tales. Do. Juvenile Tales.

Tales of Travels, West of the Mississippi. Do. in Central Africa.

Children's Week; by the author of 'Morals of Pleasure.'

The Pastime of Learning, with sketches of Rural Scenes.

The Chronicles of a School Room.

Christmas Box.

Clairmont Castle.

AMERICAN ANNUALS.

The Token, containing 11 splendid engravings, bound, calf elegant engravings, in 1-2 calf and gilt binding.

The American Comic Annual; Edited by H. J. Finn, Esq. and illustrated by over 100 designs, by D. Claghorn Johnston.

The Lady and Gentlemen's Pocket Diary; Morocco bound, containing much useful information.

Atlantic Souvenir, with 15 plates, calf.

The Youth's Keepsake; A Christmas and New Year's Gift for young people, with 7 engravings.

The Young Lady's Book; A Manual of elegant recreations, exercises, and pursuits with 700 engravings.

The Girl's own Book; illustrated with nearly 100 engravings.

ENGLISH.

The Keepsake, 8vo. size, in elegant binding.

The Gem, containing 12 splendid engravings, and bound in silk.

Friendship's Offering; A Literary Album with beautiful prints, bound in superior calf, extra.

Literary Souvenir, in handsome binding.

Winters' Wreath; with 15 engravings, bound in red silk.

The Forget Me Not; with 15 truly elegant engravings; in a case.

The Bijou, and the Amulet; in the same handson style.

Iris, (religious,) edited by Rev. Thomas Dale.

Juvenile Forget Me Not, with 11 plates; in a case

Christmas Box, with 8 plates, in silk binding and gilt edges.

Ackerman's Forget Me Not.

New Year's Gift.

Zoological Keepsake.

Affection's Offering.

Dec. 25.

BOOKS MISSING.

Lowth's Translation of Isaiah; Leland's View of the Deistical Writers, 2 Vols.; Campbell's Dissertations on the Gospels, Vol. 1st; Bowring's Hymns British Poets, Vol. 3d; Life of Jane Taylor, 2 vols. Life of Mrs. Graham; Contributions of Q. Q. 2 vols. Christian Disciple, vol. 1st, in boards; Lock Hospital Collection of Sacred Music.

☞ Any person having in his possession either of these works belonging to the subscriber, is respectfully requested to return the same to him, or leave it at this office. Henry Ware, jr.

Cambridge, Nov. 6th.

MISS N. FROST, No. 8 School-street will give instruction in Reading, English Grammar, Geography, Geology, Botany, History, Philosophy, Chemistry, Mathematics, Geometry, Astronomy, Logic, Rhetoric, French and Latin languages, Penmanship on an improved plan, Needlework of every discription, Book keeping, Drawing, Painting, &c.: in doing which she will avail herself of all requisite assistance.

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Satisfactory references given at the Room, where applications will be attended to, at all hours in the day.

Boston, Nov. 11, 1830.

A. U. A. TRACT—No. 42.—*(First Series.* This day published by GRAY & BOWEN, 141 Washington-street, Tract No. 42 of the First Series of the American Unitarian Association, "The Prospects and Claims of Pure Christianity," by J. G. Palfrey.—pp. 36

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